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their keen sense for the actual will soon find that they must adapt their rate of increase to the development of their resources and to the pace of change by methods less wasteful than their former customs; and that modern industrialism, like the larger finer social order which may develop from it, is incompatible with the patriarchal family. In Japan industrialization has gone further than in China, and Mr. Lowes Dickinson anticipates a more rapid ethical and social *débâcle* in consequence. He observes that a "sense at once of the beauty and the tragedy of life, this power of appreciating the one, and dominating the other, seems to be the essence of the Japanese character," but the next stage in their evolution will be inimical to beauty and to human dignity and freedom.

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KRISHNA AND THE GITA. By Sitarath Tattvabhushan. Calcutta: Brahmo Mission Press, 1914. Pp. xii, 406.

This sincere and learned exposition should be known to all students of the Bhagavadgita. That poem is familiar to many who have never ventured elsewhere into Indian philosophy and literature: its form is so dramatic, its main lesson (that we should abstain not from action but from its fruits) is presented so clearly, and it faces the problem War with a frankness so unknown to Christianity, that it must always make a strong appeal. But its difficulties are immense, and Mr. Tattvabhushan, who combines Hindu insight with Western rationalism, is well equipped for dealing with them.

He writes from a Brahmaist, that is to say from a Unitarian, standpoint; he rejects all miracles and appeals to authority, and dethrones the Puranic Krishna and Arjuna to put in their chariot the Divine Logos, guiding the passions of man. Nor does he follow those Brahmaists who, like the late Maharshi, believe that India has nothing to learn from Christianity. Though denying any direct Christian influence on the Gita, he compares it, often disadvantageously, with the Pauline epistles and the Fourth Gospel, and whether we follow him here or not, we can recognize the fairness of his mind. Knowledge of God, he holds, can be gained neither by intuition nor by instruction, but by a steady devotion to philosophy; to neglect all teachers would be wrong, to follow one teacher would be equally wrong.

He admires the Gita because it seeks for the truth underlying the apparently contradictory schools of the Sankya and the Vedanta; he himself seeks for the truth underlying the Gita and the doctrines of the West. Though learned and technical, he is never dogmatic. "It is needless, nay even harmful to din a truth into a person's ears in the name of God. The true service to him is to help him to purify his heart and cultivate his understanding." Such is the spirit that inspires his work.

It opens with a discussion of historical questions. The various strata of the Mahabharata are dated from the fifth century B. C. to the fifth A. D., the Gita being one of the latest. Krishna is derived out of two actual characters, one Aryan, the other non-Aryan, who were combined into a god by the Brahmins when they were counteracting Buddhism. Then Krishna's moral claims to divinity are discussed, and dismissed as severely. Then we examine the obligations and relations of the Gita to other Indian schools of thought, and conclude with its teaching on *gnani*, *karma*, and *bhakti*, which are paralleled with the Faith, Works, and Love of St. Paul. The dramatic interest of the Gita, its pathos, its poetry, are mentioned seldom, for in rejecting the idolatry of Vaishnavism, Mr. Tattvabhushan must reject much that is alluring and beautiful. Religious truth, as he conceived it, is cold; he shares the frigidity of all Unitarians. But he urges each hearer to decide for himself, in the light of his own spiritual experiences. His is not the coldness of dogmatism.

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SHORTER NOTICES.

THE CHALLENGE OF FACTS AND OTHER ESSAYS. By William Graham Sumner, edited by Albert Galloway Keller. New Haven: Yale University Press, 1914. Pp. xii, 450. \$2.25.

This is a companion volume to "Earth Hunger" published in 1913 and it is the intention of the publishers and editors ultimately to bring out one more volume which will close the series. This volume contains a welcome sketch of Sumner in which it was fortunately possible to incorporate some account of his mental development from his own pen. Most of the papers here brought together have previously appeared in print, but several are new, of which the title essay (a critique of socialism) and a long essay on "Advancing Social and Political Organization in the United States" are the most important. No American writer on social subjects has such a trenchant style and no exponent of individualism is likely to say again so clearly and forcibly what Sumner has said. Such an essay